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7. In Our Ordinary State, Is There A Possibility Of Choice And Decision? How Can A Possibility For Choice And Decision Appear? How Will They Operate?

Lord Pentland - Mr. Nyland

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Lord Pentland:

In our ordinary state what possibility is there of choice and decision? How can a possibility for choice and decision appear? How will they operate?

I am going to try to say something first about why it seems to be so difficult for us to accept the idea of our mechanicalness which is such a blow to our vanity, and then go on to try to understand what I understand about what a conscious choice or decision could be and how they would be related to the central effort and experience that has run through all the themes of these talks: the moment of knowing myself, the moment of the appearance of another state of consciousness.

If you try to represent to yourself what it would be like to enter tomorrow into some infinitely strict community, not exactly a monastery, not exactly a prison, but some place where all your external choices and decisions were regulated by higher authority, some place where the hours of work, and rest, and the amount of food and the kind of food, and the companions you work with, and everything is settled for you in advance -- I think you would agree that even if you knew that all that was for your own good, that all that would benefit you, it would be rather a bleak prospect. Even if you knew in your head that this would be the best way of conducting your life -- I think I would say I would prefer to go on with my life as it is -- even as senseless and chaotic as it is.

Now, Mr. Gurdjieff's system of ideas does not call on us to make any such decision, at least not at the beginning, but we are told that we live in a world of influences and forces

to which we react blindly; that the only way of escape is by opening our eyes to these forces -- by giving up our initiative and opening our eyes to these forces which are attracting and repelling us. And then I begin to wonder if this way of Mr. Gurdjieff's is possible for us if we are not prepared -- in imagination anyway -- to go into that kind of a regime, where we give up all our initiative. It reminds me of a question that was asked at the first of these meetings, how is it possible to have a passionate interest in knowing oneself if one has to observe oneself impartially?

Of course, the fact is that it is not true to say that we have no will, no choice at all, in our ordinary state. We do have choice and will, but we are not aware of it. If we hold up a glass of water, it is not my moving center, not my hands that hold it, it is my will power that holds it. And if my will power is attracted somewhere else, the glass will fall and the water spills. If I wish to stand up I can stand up; and if I wish to lie down my legs won't support me standing up. It has been said that will is not a power that a man has but it is the only power that a man has.

And we see when we begin to observe ourselves that we are never able to exercise this power with certainty. If you put a glass of water on a table in front of you, and sit very quietly, you will observe you are never able to know the moment and the way in which you wish to take that glass of water; you never know how much you will drink; you will never have the feeling of certainty of having decided to drink some water. As I continue observing myself, I see that the functions, that the parts of me, have each of them taken a little part of my will power, and they have got accustomed to using it, and one could say they enjoy using it. So that it takes quite a long period of self observation to begin to see that in fact I do not make choices and decisions. I justify my choices and decisions. Now obviously this power of choice and decision is one that belongs, not to my parts, but to myself as a whole. And if I want to find this power that has been lost, and in a way I can't live without it because I keep on affirming it falsely, if I want to find where the power really is, I shall have to search for it in my understanding of myself as a whole.

I think that here one might say that there is a certain choice -- not a real choice, but a certain choice appears. Because when a sufficient number of observations has been made, I can choose with my mind, which is the easiest part to control, to commit myself to this point of view about choices and decisions. I can take my observations together as a whole. I can see how I justify them, how they are all made out of fear and laziness, for the sake of the pleasure of activity. And taking all that together I can try to come back more often in my mind to the idea that I don't choose and decide, and through that I can come to believe a little less in the wrong idea that I choose and decide things externally. It is a sort of process that takes place and yet it is a sort of choice -- it represents a sort of turning-point, which means it can't take place unless I wish it, and yet it represents a point in that process where I can lose it.

And yet the only real experience of choice that I have is, of course, more of an event than that, and obviously an inner event. And I am going to try to recapture that event now.

If I search in myself for the understanding of myself as a whole, and if I come in touch with this wish to understand myself as a whole, then I begin to become aware of the conflict of wills inside me. And out of that there can come a moment when some energy is released, as it were, from my functions, and my wish to understand myself is transformed for a moment into actually understanding myself, into a full knowing of myself. And there is a sort of presence there inside me to which obviously the power of choice and decision belongs.

Now, I don't know whether you have been able to follow this, but at that moment -- at that very moment when I can say in a certain measure "I know myself" there comes a feeling of disgust at what I see -- or satisfaction at what I have achieved -- and I lose the moment. But in a way I have a choice there, because if I could stay with the wish to understand myself, if I could keep that wish unbroken, there is the possibility to see then that this presence in me is also only a part of the whole of myself, and in staying with the wish I can accept to try to relate myself to the functions, the reactions, that are going on in me. I don't know if you can follow me, but there is a moment of choice, and

I can feel it as an action on myself, and it is the most interesting action that I can experience because I know that this is exercising choice in the right way. This is not only having power to choose but this is knowing what to choose, if you see what I mean.

I don't know whether I have time to give briefly an idea about decision because of course the beginning of decision would come in the same say, would come at a moment when I am also rooted in some presence in myself. When I am in this higher part of me, a part from which I am able to be more conscious, I am able to be conscious in time in a different way, to some extent. I am able to be aware of the past and even to some extent of the future. And the idea of conscious decision, as little as I understand it, is that at this moment I can make use both of my imagination and my memory. And with my imagination I see in the future a certain situation in which I will be, and I use my memory to know from the past how I am in that situation in my functions, and I try to bring this idea of myself in this situation into touch with this presence in me that can see and choose, and that is how I decide or try to decide that when I come into that situation I will not be taken by my reactions, I will try to go on studying myself in my life.

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Mr. Nyland:

It will be rather difficult to say in ten minutes, trying to condense, what is this particular subject of decision and choice. Perhaps all I can do is lay the groundwork possibly for a few questions on which we can perhaps elaborate a little more in detail.

The question of mind has come up many times in these lectures, and again, this has to do with a mental quality. When I make a decision, I think it is mental. It is quite possible that there are certain feelings that precede it and sometimes, when I have a hunch or a presentiment, I come to certain conclusions which I then start to weigh in my mind before I can make up my mind. When I have made my mind up, that is, when I have considered all the different aspects, and values as far as I know them, and as far as they might affect me and others, and whatever would influence a decision, I come to a conclusion; and with that, I decide to go ahead and do something, or at least I have a certain position which I am taking.

This, of course, we know in ordinary life very well, and in that sense, we have the power of deciding or choosing. And, we say that the more mature one is, the better one's judgment, and that certain affairs, certain experiences, certain possibilities are considered beforehand and that I then, in that kind of a judgment, weigh the pros and cons and come to a conclusion; and then I will go ahead and do that.

I think we do not have to be conscious for that, in our sense of the term. Naturally, when I make a decision, I am not quite convinced - certainly not at times - that the decision is right. And maybe the next day I will change it. But, it does not matter because, for the time being, I have made up my mind and perhaps I have made up my heart and, in any event, certain experiences require a certain action, and I will do it. Because it is only in relation to the possibilities of becoming something else - that is, if we consider the level on which we live in ordinary life with the possibilities of another kind of level towards which we would like to evolve, that then this question of deciding certain things becomes very important. And it is still then quite questionable, if I can decide - when I say, "Yes, I wish to work on myself," that I could maintain it, because naturally I do not know myself well enough. Even if, in ordinary

life I am like an executive who makes decisions day after day, it does not mean that regarding the possibility of further development of oneself from one level to another that I already know how to go about it, even if I do know and understand what is meant by work on myself.

It is in these kinds of situations that this question of decision has to come more to the foreground because, ultimately, I will have to make a decision that I wish to work. And that decision has to become permanent within me, so that there is not anything that will make me deviate from that particular purpose. And, it is a question of how can I reach that, having at my disposal only the various attributes with which I, at the present time, live. And therefore, for that kind of decision I have to find motivations in my life as to why I really would be interested in work on myself, and to work, so that by trying to accomplish that, I would evolve from one level to another in which I would be, to say it in a very few words, more free and really correspond more to the purpose of my own life.

In the first place, I think there is a suspicion that when I see what I try to do, that I am not entirely clear that that what I see is the truth. I would say, I have a suspicion about that. It is as if I have a Teskooano which is just a few degrees off. And it is not something that that instrument that I have, for which I am perhaps responsible and with which I try to observe, that that is at fault because of my own fault, - maybe it is a consequence of a variety of different ways. Gurdjieff explains this by the use of the word Kundabuffer, and all the variety of conditions which, at the present time, prevent me from seeing the truth as it is; even if I could - if I did see them, that I could not stand them and that, for me, such moments would become very terrible. So that maybe it is a very good thing that there is Kundabuffer and its consequences, that Kundabuffer exists for myself, since I do not dare to face the truth at all. Nevertheless, the only solution would be if I could become impartial to what I see. Then maybe I reach a little bit of a clearer state of the actuality and truth. And that, after all, is what I am after.

I think another reason that I might become interested in work is that I am a little suspicious seeing things as they are, and I am, in that respect like a black sheep which realizes that perhaps something else happens to the sheep when they die.

And that I myself may be, although I enjoy life sometimes very much - that I become suspicious about the purpose of my own existence.

I think there is again another reason that I feel that I am not dependable. I make promises. I say, I will do this, I will do that. And I don't. The next morning I forget. I am not strong enough. Or it is that - as Ouspensky calls it - there are different I's, different facets of my life, some of which remember what I said. And then I find an excuse why I do not do it. Then, at other times, I actually forget entirely that I have said it, and that it was a different kind of thing that I then put forward, as against what I now remember. The solution, of course, for that kind of thing is to have something more permanent. It might be called permanent I, if you wish.

Again, another suspicion: this question of mechanicality. I do not understand it quite, in the beginning, because I do not like to be called a machine although I must say that I constantly see, if I try to come down to the truth, that I am nothing else than a reacting machine. And it is this question of acting and reacting that comes to the foreground. In this respect, I would like to see if it were possible to become more active instead of reactive; and simply to have something, that I would consider my original possession, with which I act.

Again, there may be another reason why I become interested in work. Maybe I am at the end of the string. Maybe I have had so many experiences in life that I do not want to continue to live any more. Maybe I want to give up, and there is no earthly reason at all for me to try to continue with my life. Maybe, in such a case, work may give a certain ray of hope. Perhaps that might be the reason why I become interested.

At the same time, also, again I might consider, that the possibility that I exist for some reason on earth, that maybe there is a place for me, and that in fulfilling it in the right way, that I can then find my place and actually feel that I fulfill my function; and perhaps that even, if I dare to think about the possibility of myself being part of the Cosmos - which is such a big word - that at least I can find a place regarding the possible evolution of man, and that I know where I am going. Maybe if I am religiously inclined, that I feel, in that way, that I may be able, in some way or other, to help His Endlessness, or whatever God I profess to have.

And again, there may be a certain reason: that I know that I am not complete. That if there is a possibility of further evolution and if there is a possibility of further development of that what I now call bodies - of which I have only one, and perhaps half of one - that there is a possibility of further evolution of those bodies to grow into three maybe independent bodies or bodies which belong together, that as it were, these three bodies could exist, and that I, at the present time, am only one and one half. Maybe that could be a reason why I would like to work.

Whatever the reasons are, - that forces me in the direction of thinking about it at first, and then gradually starting to believe that if I work, something could be accomplished. All of that has to do with my particular attitude - that I make up my mind and my heart in trying to find what is the best way. And maybe all of these different reasons, or one of them, dependent entirely on the shock I get from them and the intensity with which I feel them, will compel me to do certain things in a certain direction. And I say, "Yes, I wish to work. I would like to wake up. I would like to become more conscious. How do I go about it?"

So, maybe at such a time if one is ready, one reads, one hears about it, one comes into groups, one comes into contact with other people and learns a little bit about what is necessary for it. And then, perhaps, I start. And, with that kind of a decision, I am in exactly the same way as with any kind of a decision in ordinary life. I start with the best of intentions and I make up my mind. I say I am going to do it because I think it is important and I am affected enough by it so that I am really quite serious and honest. And then, I try, and I try the next day, and I forget for several days. I forget until I am reminded. And again I try and again I forget. And it is constantly this kind of thing that makes such a decision. Although I claim it is important for me and I say it is necessary for the fulfillment of my life, that I also then forget. And regarding such decisions, I am just as much of a weak character as I am sometimes in ordinary life. The question then is: How do I change it? What can be done so that I actually change this so-called decision into a permanent one?

I think we must understand what is meant by work. If that actually could be accomplished, it can only be done if I understand something of what is the need in work, and what is required of

myself. It has to do with this question of mechanicality. And what do I call mechanical? When am I machine? Sometimes I say I am running around like a chicken without a head. Sometimes I do not know what to do. Sometimes, if I look at a computer, I say,it works but it has no heart. What is it in me that makes me mechanical? It only is that I am not entirely complete in whatever I do. That is, part of me, if I assume that I consist of three different sections, three different centers, part of me is not there. When I do certain things, I have various things on my mind, my hands do certain other things, in the meantime I have a feeling about something else. It is very seldom that I really am complete, as it were, that I am all there. But even if I am all there, it does not mean that I work. It is required for work that I wake up first, and then try to remain aware. It is that I try, whenever I see, and if I possibly can, I become impartial to myself. I also try to see this at the moment when it happens. And when these three different things are fulfilled, - that is, that I become aware of myself, that I see myself as I am, that I in other words observe myself properly; that I am impartial to what I see; and that I, at the time when it happens, record such impressions of myself somewhere in me, - then I could say at that moment, "I am awake." And in that moment, I see and realize and become conscious of certain things which I do not see when I am unconscious.

The question is, therefore, when I wish to work and I want to understand how to get out of this particular question of living on this level, you might say it is by rising up above this by means of certain things that I call an objective viewpoint - an objectivity regarding myself, or what may be compared to a vertical line which is erected on the ordinary line of time endurance, which is just extending, as I go along in ordinary living. And, by means of that, it is probably possible for me to become much more objective regarding my own behaviour forms. And then it is that I try in that way to wake up. And in that moment of being awake, I can be together with all the three centers, and then those centers become one, maybe for a moment, maybe for a little longer. Maybe I can intensify it.

But, in any event, that is the requirement. If I am not one in that respect, my decision, which I then must make at the time when I am awake, - that I really wish to work on myself, I really wish to

all one, and not in the sense that I am all there, but in the sense that I AM one with something which is now aware of that oneness of myself. This is the "I" we are always talking about. It is that "I" which becomes aware of the existence of myself at the moment of being awake, being fused into one and becoming, then, in that respect, a helpful servant for the further development of I. It is only then that I realize that there is a possibility for myself of finding a decision which is permanent.

And perhaps at that moment there is no choice, because it is the only choice there is. And I really do not consider it a choice any more because it has become a necessity for my living.

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Dr. Balamuth: (Herter Group) More specifically, and more practically, how can more of myself become more concerned with making choices and decisions?

Lord Pentland: You know it seems to me we could do better than that in our questions. You start in the very middle. Why? It is so difficult to remember that in order that my choices and decisions should be real, should be more conscious, I have to try not to keep breaking this wish to understand myself. If that could become not intermittent but a sort of more or less permanent idea - that would be a fixed idea - for us, and then we wouldn't begin in the middle as you have done. The idea is that only through inderstanding myself and understanding the outside world can I come to reality, the certainty and affirmation that I have lost and that I can't help searching for, and so I begin to see that in order to understand myself it will be necessary to commit myself. That is to say, to relate my inner part, that is able to understand, with more parts. I try to observe myself in more situations, I try not to limit observing myself to these ordinary times, the obvious, the habitual times. I try to become interested enough to observe myself at the other times, at the times I am absolutely blind to what is going on. In that way I begin to break down these divisions that exist between the various parts of myself. In that way also I begin to

believe less in the possibility that as I am I can make choices and decisions towards the external world of people and things. In this way my life continues, decisions are still made, but some element of a sort of pleasure, a sort of violence that I put into my decisions, is withheld, because I need the energy for trying not to break this possibility that can exist more and more all the time, of wishing to understand myself.

Mr. Ebbole: (Sucts Group II) Under ordinary conditions in my private life, whatever decision I make is based upon information and data concerning the event of that moment, and it requires nothing else. But, there have been moments in my life when I stand apart from my environment and yet at the same time am fused very directly with my surroundings. In that moment, I simply do not know what to do, as though I could do something. But I feel that perhaps if I had more understanding of that moment, which is the only moment that counts really, perhaps I could come to something of a less subjective nature. I find also that I kill everything, and reduce everything, in that moment. I don't know -- it is difficult to say.

Mr. Nyland: I think I know what you mean. Have you ever had any moment of objectivity?

Mr. Ebbole: Yes.

Mr. Nyland: Was it self made or was it accidental?

Mr. Ebbole: It comes by itself when I least expect it.

Mr. Nyland: Have you ever made it?

Mr. Ebbole: I would be very hesitant to answer that.

Mr. Nyland: You know what is meant by work on yourself.

Mr. Ebbole: I think I begin to understand something of it.

Mr. Nyland: It is an effort to wake up. It is an effort. That is, something in me has to try to wake up, realizing I am asleep. In that way, I have to start trying to become aware of that what I am. If I could see that what I am - mostly my body - I could become aware in an impartial way, actually realizing that that what is, exists. And something in me becomes aware of the existence. And then I could also introduce that idea, since I cannot be impartial unless it is simultaneous with what happens. It is included in the idea of impartiality. Impartiality simply means that I cannot have any feeling regarding it. I cannot even have any particular mental description

of it. The acceptance of that what is, means, it is as is. Then I am, regarding that, objective. It is a certain form of freedom in which I realize that I have an experience, which I also know does not last. But, it can take place in one moment. And, if I catch it, perhaps it is possible to extend it a little or to intensify it. But in any event it is an experience then for me, which, when I once have tasted it, I will never forget. The solution and the salvation for ourselves is to try to wake up. If I am awake, I am, regarding this level where I now live, apart from it. And then I can see from a different level, which I call higher, since in the scale of evolution I consider it higher. I can then see what I am in an impartial way, for whatever the value is. I accept my state in which I have such moments of, let's call it despair, or perhaps something where I do not know what to do. But if I could be impartial at that time towards seeing myself being under that kind of an influence and experience, there is a possibility that I have a better insight simply because I am a little bit more free. Do you understand what I mean? The solution is work.

Mr. Tomchuk:
(Pentland Group I)

How can I give up my will to nothing for nothing? Is this not the only one choice there really is?

Lord Pentland:

You said, how can I - give up my will to nothing for nothing, yes?

No. I can understand in thinking about this, that you have reached the question you put, but I don't think it is the real question. In a way, the first thing is to understand what we mean by my will. How can I give up self will? It will be by my understanding of what is I, what is my will, and then the whole question about giving up is very different. I don't think you have reached this question on the basis of an experience of self-observation. I think you have reached this question through thinking of the ideas that are given. But you see, each one of these ideas, particularly the idea of will, has to be, it seems to me at least, experienced enough, somehow, before we can begin to think of it at all. The whole idea of will is the idea of power and you are wondering how you can give up your desire to affirm yourself and your self will. Well, by coming in touch with something that has a greater power. But I am not sure if you will agree with what I have said.

Mr. Wheeler:
(Sutta Group I)

So much of what Lord Pentland said fits the questions that I have been turning over in my mind: I come to a point where what you said about the point of making an effort but not understanding or being aware clearly enough of the source of that effort. I think that is what you said. And it seemed to me that only in my

experience in efforts that I try to make was there any taste of decision, and then just a hint. But at these moments of efforts, isn't it necessary to increase it, to make a decision from something in order to accumulate something more towards a greater decision, towards a greater effort?

Excuse me, - I feel that I cannot stay in the efforts that I do make and still find will and decision, so there must be more, and it comes from these moments.

Lord Pentland: Yes. There must be more in a sense of intelligence, in a sense of quality, in a sense of quietness. This is what is lacking. The machinery, the functioning, so to speak, of will is all ready. We have the power, the power is in the function if you can call it a function. What is needed is an intelligence, a delicacy, a sensitiveness, in order that this power can be released to put this part where it belongs. We have a certain power to see ourselves by which we can know what to decide, what to choose, by which we can to some extent be able not to be taken by all the shocks that are reaching us all the time from the outside world. And then we have the power of manifesting this energy that is in our body. And somehow with that delicacy, that intelligence, - the part that knows what to do, and what to choose, and the part that can manifest it and perform it, these two powers have to be brought into gear, into relation to each other. And it doesn't call for anything more than an extreme integrity. So we don't get caught with accomplished results before they are ready. Maybe I have to try many many times, and only then see that I have been trying all the time with an emotion which is impure, with a sense of urgency which is wrong, or perhaps with a whole structural viewpoint of the situation which is wrong. So I think that we find somehow an interest to go on trying.

Mr. Jackson: (Mendham) I have been trying to relate what has been said to my own experience. In my situation, a question will arise in me. It happens like this. Time will pass. Events will occur and the reactions will relate themselves to this question in me and so there is a polarity. And when this happens, there won't be any feeling of "I" related to it. And yet, paradoxically, I see this as though I were independent of what was happening. And in so far as what was said, I find myself drawn towards the observation, or awakened to it, rather than standing present and trying to observe.

Mr. Nyland: Well, maybe it is a question of words.

Mr. Jackson: I don't know.

Mr. Nyland: If you say you are present to yourself, that, of course, what is present, which could observe, is still within you. If you say something is drawn towards wishing to observe, it may be quite possible that that wishes to see something. One becomes really interested in studying oneself, first to see what one is made of, and for that, something else in myself has to be free to be able to see what it sees. One might say it is the beginning of an I, the beginning of a separation of something that becomes a little bit more independent. Looking at myself as I function I cannot forget that it is still all of me, although it is as if I am outside, - but that there is a relationship between two parts. And it is this kind of split, in the beginning, that becomes like an experience, - as if something in me is independent from that what still functions, and then records that what functions in a certain place in my head, and I become aware of my existence. I can also say that I am present to myself. But the whole point of the operation is that something of myself acting, that is, behaving, - and particularly physically because it is a little easier to start with that, - is recorded in a certain part of my brain and records it as such, as it is, as if it is a picture. That is, without any further interpretation, without even giving it a name, but in that sense, quite impartial to what it sees and also accepting that what it sees without wishing to change it. And that is where the difficulty usually comes in. As soon as I become aware of myself, I will start changing it in accordance with whatever my thought or my feeling is. And this question of criticizing, - in the beginning there is a great difficulty in separating from it. At the same time, for true objectivity it is quite necessary to be free, and this impartiality is one of the most important stumbling blocks. But when it is impartial, it means there is a separation of some kind.

Mr. Fitzgerald: (Pentland Group I) The decision to work seems to depend upon certain inner conditions. This can be there for a time or not. Are we responsible for creating the inner condition or just for recognizing the inner condition?

Lord Pentland: That is an interesting question and maybe it is one —

this is now my way of understanding things, - this system. It is a definite effort and yet it is not a definite effort. But there is something lacking in me, and I still look outside, even in newspapers, for the explanations to what I don't understand that goes on around me and in me. How long will it take me to commit myself, whatever that means, to look at myself and my life through the eyes of these ideas? I will see there are some things I cannot relate to the help of these ideas, it is impossible to relate, and I will also see now there may be more things than I imagine which are possible for me to relate to, to bring into the field of, these ideas, Mr. Gurdjieff's ideas. And I think that it would not be trespassing on the subject for Tuesday, of three weeks, if I were to say that this central condition is something I have not committed myself to. So that in making the effort to try to come back more often to the simple wish to be able to understand myself, to be able to have more moments of knowing myself, I am all the time disturbed by old ideas, that I still believe in, by old ways of looking at things, old beliefs of how things are arranged, and these interfere with the point of view that comes from the connected system we study here, if you see what I mean.

Mr. Greenberg: (Benson Group)

It was said earlier that a decision is made, we do not make it. It seems that we reach something in ourselves where a thing, a situation must change. It seems that we reach a point within ourselves where the situation cannot remain the same but must change. And it was said about despondency. It seems in myself that I find that I might reach this or touch it but I am unable to sustain it. I can see something and for a moment or two be affected to a degree and cannot maintain that intensity, whereby if I could, I know the situation would be changed. Through experience I know situations have changed in that way. And this also brings me to something that I might try to call conscience. Conscience knows, or something in myself knows, when a thing is right or wrong. But I cannot function with this... through fear I am unable...an effort...unable to reach this. I might touch it, but lose it almost immediately. How to maintain this and sustain this?

Mr. Nyland:

Do you realize that if you do not work what you will be?

Mr. Greenberg:

I have a glimpse, yes.

Mr. Nyland:

Is that something desirable? The more undesirable it is, the more you will have the wish to do something else. It is very simple. I have, in that sense, no choice. I either will die like a dog

or I will die like a man. If I am really interested, and I say and I know by experience, that if I try to wake up or become conscious or develop conscience, that there is something in my life that really answers much more to the purpose which I think I was created for; then, if that is strong enough, at times I will remember, at times I will try to work. But if it is not strong enough, maybe it will never become strong, or I may have to wait, - that is, if I accumulate, by means of trying to actualize, moments of awareness as often as I can.-- Gurdjieff says: many many many times. I probably, in that kind of a process, although I may not be very much awake and maybe the amount of energy that could be represented by it is very small, nevertheless I also know theoretically, if not by experience, that the more I deposit the more there will be to my account. There will be a possibility that at certain times that account will be large enough that I can draw on it. Actually I can write checks on consciousness. But I have to put in deposit after deposit of my own work, and require myself to have constantly in mind my aim I want to work towards. Maybe that kind of an aim, even if it is far away, still is enough to inspire me at this moment because, as I say, I have no other choice. I know well enough what it would be if I try even theoretically, to do as if my life existed without the knowledge of these ideas. If I try to imagine how I would be if I did not know what it was, and what was meant by objectivity, and if I were at the present time asleep, where I know a few moments of being awake, then if I realize that, and as I say, that there is no other choice there, then I will be in the right state. And at times, whenever I can and there is enough of that kind of inspiration, I will try to work, and again, time after time, and be patient, and hope to God that I will not forget.

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